

By the King.



He Care which Wee haue had, and Paines which wee haue taken to settle the Affaires of this Church of England in an Uniformitie as well of Doctrine, as of Government, both of them agreeable to the Word of God, the Doctrine of the Primitive Church, and the Lawes heretofore established for those matters in this Realme, may sufficiently appeare by our former Actions. For no sooner did the Infection of the Plague, raining immediatly after Our entry into this Kingdome, giue Us leaue to haue any Assembly, but wee held at Our honoz of Hampton

Court for that purpose a Conference betweene some principall Bishops and Deanes of this Church, and such other Learned men as vnderstood or fauoured the Opinions of those that seeke Alteration, before our Selfe and our Councell. Of which Conference the issue was, That no well grounded matter appeared to Us or our sayd Councell, why the State of the Church here by Law established, should in any materiall point be altered, Nor did those that before had seemed to affect such Alteration, when they heard the contrarie Arguments, greatly insist vpon it, but seemed to be satisfied themselves, and to vndertake within reasonable time to satisfie all others that were misse-led with opinion that there was any iust cause of Alteration. Whereupon we published by our Proclamation what had beene the Issue of that Conference, hoping that when the same should be made knowen, all reasonable men would haue rested satisfied with that which had beene done, and not haue mooued further trouble or speech of matters, whereof so solempne and aduised Determination had beene made. Notwithstanding, at the late Assembly of our Parliament, there wanted not many that renewed with no little earnestnesse the Questions before determined, and many more aswell about the Booke of Common Prayer, as other matters of Church Government, and importuned Us for our Assent to many Alterations therein: But yet with such successe, as when they had heard both Our owne speeches made vnto them at sundry times, shewing the Reasons of Our former proceedings in those matters, And likewise had had Conference with some Bishops, and other Lords of the vpper House about the same, they desisted from further prosecution thereof: finding, that of all things that might any way tend to the furtherance of Religion, and establishment of a Ministerie fit for the same, wee had before with the aduise of our Counsel, had such consideration, as the present state of things would beare, And taken order how the same should be prosecuted by such meanes, as might be vsed without any publique disturbance or Innouation: And so the end of all their motions and ouertures falling out to be none other in Substance, then was before at the Conference at Hampton Court, That is, that no apparant or grounded Reason was shewed, why either the booke of Common Prayer, or the Church discipline here by Law established should be changed (which were vnreasonable) considering that particular and personall abuses are remediable otherwise, then by making generall Alterations: wee haue thought good once againe to giue notice thereof to all our Subiects, by publike Declaration, who we doubt not but will receiue great satisfaction, when they shall vnderstand that after so much impugning, there appeareth no cause why the forme of the Seruice of God, wherein they haue beene nourished so many yeeres, should be changed: And consequently to admonish them all in generall to conforme themselves thereunto, without listning to the troublesome spirits of some Persons, who neuer receiue contentment, either in Ciuill, or Ecclesiasticall matters, but in their owne fantasies, especially of certayne Ministers, who vnder pretended Zeale of Reformation, are the chiefe Authors

of Division: and Sects among our people. Of many of which, we hope that now, when they shall see that such things as they have proposed for Alteration, prooue vpon tryall so weakely grounded, as deserue not admittance, they will out of their owne iudgement conforme themselves to better aduice, and not omit the principall & substantial parts of their duties, for shadowes & semblances of Zeale, but rather bend their strength with our intent to ioyne in one end, that is, the establishing of the Gospel, and recouering of our People seduced out of the hands of the common aduersaries of our Religion, which shall neuer be wel performed but by an Uniformitie of all our endeouours therein. But if our hope herein faile vs, we must aduertise them, that our duetie towards God requireth at our hands, that what intractable men doe not performe vpon admonition, they must bee compelled vnto by Authoritie, whereof the Supreme power resting in our hands, by Gods ordinance, we are bound to vse the same in nothing more, then in preservation of the Churches tranquillitie, which by Gods grace we are fully purposed to doe: And yet by aduise of our Councell, and opinion of the Bishops, although our former Proclamations both before the Conference and since, ought to bee a sufficient warning and admonition to all men, who are within the danger of them, we haue thought good to giue time to all Ministers disobedient to the Orders of the Church and to Ecclesiastical Authoritie here by Law established, and who for such disobedience, either in the dayes of the Queene our Sister of famous memorie deceased, or since our Reigne haue incurred any censures of the Church, or penalties of Lawes, vntill the last day of Nouember now next ensuing, to bethinke themselves of the course they will hold therein.

In which meane time both they may resolue either to conforme themselves to the Church of England, and obey the same: Or els to dispose of themselves and their families some other wayes, as to them shall seeme meete: And the Bishops and others whom it concerneth, prouide meete persons to be substitutes in the place of those who shall wilfully abandon their Charges vpon so sleight causes: Assuring them that after that day, we shall not faile to doe that which princely prouidence requireth at our hands: That is, to put in execution all wayes and meanes that may take from among our people, all grounds and occasions of Sects, Divisions, and Unquietnesse: Whereof as we wish there may neuer be occasion giuen vs to make prooue, but that this our admonition may haue equall force in all mens hearts, to worke an vniuersal conformance: So we do require all Archbishops, Bishops, and other Ecclesiastical persons, to do their vttermost endenours by conferences, arguments, perswasions, and by all other wayes of loue and gentlenesse to reclaime all that be in the Ministerie, to the obedience of our Church Lawes: For which purpose only we haue enlarged the time formerly prefixed for their remooue or Reformation, to the end that if it be possible, that Uniformitie which we desire, may be wrought by Clementie, and by weight of Reason, and not by Rigour of Law. And the like aduertisement doe we giue to all Ciuill Magistrates, Gentlemen, and others of vnderstanding, as well abroad in the Counties, as in Cities and Townes, Requiring them also, not in any sort to support, fauour, or countenance any such factious Ministers in their obstinacie: of whose endeouours we doubt not, but so good successe may follow, as this our admonition, with their endeouours, may preuent the vse of any other meanes to retaine our people in their due Obedience to vs, and in Unitie of minde, to the Service of Almighty God.

Giuen at our Mannour of Otelands the sixteenth day of Iuly, 1604. in the second yeere of our Raigne of England, France, and Ireland, and of Scotland the seuen and thirtieth.

God saue the King.

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